Richard Newton

THE PRINCIPLES OF THE University of Oxford,

As far as relates to

AFFECTION to the GOVERNMENT,

STATED.

There are *many* inſtances of undiſſembled *piety*, of ſtrict *virtue*, of admirable *learning* of various kinds, in the *defamed* Univerſity of *Oxford*. That there are not many *more*, is owing to the *unkindneſs* of thoſe, who, by neglecting, have *diſcouraged* this ſort of *merit*, in favour of *affection* to the government (as it is called) which, if true, and not *counterfeit*, is ever *included* in, and ever beſt *maintained*, by *this ſort* of merit; and, for this reaſon, I ſhall never eſteem *any* man a *friend* to this *Univerſity*, who doth not ſuppoſe every man in it to be *well affected* to the government, of whom he knows nothing to the *contrary*, and who doth not ſhew the greateſt *regard* to the greateſt *merit* undiminiſhed by an *overt act* of diſaffection; nor yet a *friend* to the *government*, foraſmuch as I firmly believe this to be the only *certain* way to conciliate, to confirm, to perpetuate true affection *to* the government.

DR. NEWTON.

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ADVERTISEMENT.

THE reader will eaſily account for the abrupt manner in which the following tract ſets out, when he is told, that it is a chapter only of a larger work, the ſubject of which is now of little conſequence to the publick. The merits alone of this part of it demand the attention of every man in the kingdom. The reader will here perceive, that the ſpirit which at preſent prevails, long ſince had a beginning; but is now nurſed up into full maturity by the indefatigable induſtry of a ſociety of informers. Theſe men, from a ſerious peruſal of the following ſheets, may learn what are the principles

principles of true *affection to the government, and how cloſely it is connected with* ſincere *affection to a place, from whence they have receiv'd the ſuccours both of body and mind. Should it fail of producing this happy effect, they muſt not be angry if they are hereafter look'd upon as coming under the poet's deſcription;*

A low-born, cell-bred, ſelfiſh, ſervile band,
Prompt or to guard or ſtab, to ſaint or damn,
Heav'n's Swiſs, *who fight for any God, or man.*

Dunc. Vide *Warburton's Note.*

THE

THE PRINCIPLES OF THE UNIVERSITY of OXFORD, &c.

MR. *D.* not contented with having, hitherto, had intereſt to *obſtruct* the incorporation of the *hall* upon the credit of his *own* affection to the government, and fearing leſt "*the great men above*," now appriſed of the *unreaſonableneſs* of the obſtruction, ſhould at length be inclined to favour the deſign, hath fled to his laſt ſhift to prevent it, by inſinuating that the promoter of it is not well *affected* to the preſent government. *This is a peſtilence that for a* LONG TIME hath been uſed *to walk in darkneſs*, and many innocent perſons have ſuffered in their

character of ſound and entire affection to the government, without being ever able to learn by what *infectious* breath their reputation was *blaſted:* and particularly in this *univerſity*, a place as well *affected* to the government as *any* in the kingdom. But NOW it *deſtroyeth in the noon day*, and Mr. *D.* is neither afraid nor aſhamed to *publiſh* his ſuſpicion of my affection in this *open* manner, " *Hath he ever* DECLARED *his reſpect to, and affection for the* PRESENT GOVERNMENT? *Not that I have heard. I am* FAR *from charging him with* JACOBITISM, or ANY *meaſure of* DISAFFECTION *to the* STATE: *But this I will ſay, that, as far as I ever ſaw, or have been told, he hath contented himſelf to lie by* QUIET; *and hath never employed any of his* ELOQUENCE *either to ſupport his Majeſty's* TITLE, *or to recommend* his ADMINISTRATION."

CONCERNING MY *affection* to the preſent government I need not ſay *much*, for the following reaſons. 1. Becauſe I do not believe it was ever *doubted* by any ſerious man acquainted with me. 2. Becauſe the perſon impeaching it is not able to produce any one *inſtance* of my diſaffection. 3. Becauſe the very ſame perſon hath himſelf been

been ſo *good* as to *ſay*, " *he is* FAR *from charging me with* ANY *meaſure* of diſaffection *to the* STATE :" which, I think, implies at leaſt that I cannot be very deficient in my *affection* to the preſent government. For, he hereby *allows*, that I approve, as I do, of the *revolution*; of the *ſettlement* of the crown in the preſent royal family; of the *limitation* of the ſucceſſion; of *monarchy*, not abſolute but legal; of a *prerogative* as large as is conſiſtent with the juſt liberties of the ſubject; of a *miniſtry* to attend and ſerve the King in a manner every way ſuitable to the dignity of a great prince; of *parliaments* to be conſulted, and to deliberate for the publick good; of a *repreſentative* of the people to ſit in parliament *freely* choſen *. Now if Mr. *D.* allows that I approve of all this, and conſequently that I am well *affected* to the *ſtate*, it ſeems needleſs for me to go

* If by accident a *repreſentative* of the people be, at any time, not *freely* choſen, yet, ſo long as there are laws for the ſecurity of the *freedom* of elections, that a *repreſentative* be *freely* choſen, is a part of the political *ſtate* of this nation. And thoſe who are inſtrumental to the violation of *theſe laws*, are chargeable with *diſaffection* to the *ſtate*, whilſt I, by the confeſſion of my adverſary, am not chargeable with *any* meaſure of diſaffection to it.

about to prove my *affection* to the *preſent government* whether this be *included* in the *ſtate*, or conſidered *ſeparately* from it. For, if *included* in it, then, being well *affected* to the *ſtate*, I muſt be ſuppoſed to be ſo to the *preſent government*. And if, conſidered *ſeparately* from it, ſtill if the *preſent government* be not *diſaffected* to the *ſtate*, to which it is allowed I am well *affected*, how is it poſſible I ſhould not be well *affected* to the *preſent government?*

Mr. *D. allowing* my *affection* to the *ſtate*, and *ſuſpecting* it to the preſent *government*, muſt ſuppoſe theſe things *diſtinct*; and, making my want of *affection* to the preſent government to lie in not employing my eloquence to ſupport his *Majeſty's title*, or to recommend his *adminiſtration*, muſt limit this term to his *Majeſty* and his *miniſtry*.

Now, though, for the abovementioned reaſons, I do not think it needful to ſay MUCH concerning my affection to the preſent government in this ſenſe of the term; yet, ſince I am call'd upon to ſatisfy the world in this particular, (*id* populus *curat ſcilicet*) I think it proper to ſay SOMETHING.

The

The whole of my want of *affection* to the preſent government, thus limited, lies, according to Mr. *D.* in theſe *two* things. 1. " *That I have not employed my* eloquence to SUPPORT *his Majeſty's* TITLE. *Neither* 2. *To* RECOMMEND *his Majeſty's* ADMINISTRATION." But inſtead of doing either of theſe, " *have contented myſelf to lie by* QUIET."

Now, in both theſe caſes, Mr. *D.* without perceiving it, ſeems in my opinion, to have given me the character of a very *prudent* man, not in the leaſt *wanting* in *affection.* For, unleſs I could ſpeak of theſe *high* ſubjects in a manner in which they *ought* to be treated, it is better I ſhould let them alone, and indeed " *content myſelf to lie by* QUIET." And I dare ſay, if the conduct of ſo *obſcure* and *inſignificant* a perſon could be known to his *Majeſty*, and to his *adminiſtration*, and be worth their *notice*, they would not diſlike it, nor think my *ſilence* in theſe reſpects a mark of diſaffection in *me*, any more than in many *others*, of whoſe *affection* they have no doubt, and whoſe *eloquence* is far greater.

1. With reſpect to his Majeſty's TITLE; I think if I had never ſo great *eloquence*,

quence, I ought not to employ it *unneceſſarily*. His Majeſty's *title* to theſe realms is not diſputed by any body, is indeed *indiſputable*. To go about to *defend* it, is to ſuppoſe there is *occaſion* for it. Any attempt of this kind ſeems to me to be very *indiſcreet*, and of a tendency rather to *weaken* than *ſupport*. And, if I have not been miſinformed, a very conſiderable *prelate*, of whoſe *affection* to the preſent government Mr. *D.* hath *no* ſuſpicion, *reproved* a certain preacher of his own appointment, for employing his eloquence *this way*; and, I think, he was wiſe in doing it. But were his Majeſty's title *diſputable*, and I *capable* of ſaying any thing in *ſupport* of it, yet I would not go about to do this till I found it *diſputed*; being entirely of opinion I ſhould ſhew a greater "*reſpect to, and affection for the preſent government*," if, in this caſe, "*I contented myſelf to lie by quiet*;" ſince, if every ſubject ſhould do the ſame, the *quietneſs* alſo of his Majeſty's *reign*, the end propoſed by a *defence* of his *title*, would be thereby preſerved.

2. With reſpect to his Majeſty's ADMINISTRATION; I think, whatever eloquence I may have, I ought to employ it *honeſtly*.

TOWARDS

TOWARDS *recommending* an adminiſtration *honeſtly*, two things are requiſite. 1. That I ſhould *underſtand* what is *done* by them. 2. That I ſhould *approve* of it.

(1.) Many things are done by *miniſters*, which are *above* my *comprehenſion*. In many political matters I am not *acquainted* with the *meaſures* that are taken, much leſs with the *reaſons* of thoſe meaſures; neither, if I were, have I knowledge enough of *this* kind to be a competent *judge* of what I might take upon me to conſider. And yet, if any *good* accrue from hence to the community, I know how to *rejoice* at it, and to *admire* and *applaud* the abilities that do it ſervice.

(2.) TOWARDS *recommending* an adminiſtration *honeſtly*, with reſpect to things I *do* underſtand, I muſt *approve* of what is *done* by them. I may approve of *ſome* things done by an adminiſtration, and diſapprove of *others*. I can *honeſtly* recommend an adminiſtration for that only which I *approve*. Mr. *D.* himſelf can *honeſtly* do no more. Mr. *D.* cannot ſay I have not done this conſtantly. And if, with regard to any thing I *diſapprove*, I have contented

contented myſelf to lie by *quiet*, it is a mark of my *affection*.

Mr. *D.* obſerves that " I was born in the reign of King *C.* II." and conſequently muſt have *ſeen many* adminiſtrations, and probably *read* of *more*. In the general, that adminiſtration hath always pleaſed me beſt which hath aimed to procure moſt affection to the crown. But I do not remember to have *ſeen* or *read* of *any* adminiſtration that I have liked in every part of it. The fault may not always be in the *adminiſtration* that is diſliked in ſome particulars; neither in the *perſon* who may *diſlike* ſome particulars. *Either* of them may *err*, whilſt *neither* of them perhaps would *willingly* err. What I diſlike in the *preſent* adminiſtration is, if I do not err, that they are not pleaſed to think *me* ſo well *affected* to the government as the *D.* when I have given them *ſeveral* reaſons to think I am, and have given them *no* reaſon to think I am not. I have given the government that *ſecurity* of my affection, which they themſelves have *deſired*. I have not only taken the *oaths* to the government *myſelf*, but have alſo removed the

he *ſcruples* which *others* have had to do it. In the affair of *education*, which is my employment, I endeavour to make *good men*, and conſequently *good ſubjects*. I inſiſt upon their conformity to the *rules* of the ſociety, that they may be habituated to the obſervance of *laws* in general; and demand from them a *due* regard to *myſelf*, that they may learn to pay it to my *ſuperiors*. And in the *inſtitution*, which I have been aiming, theſe ten years, to get eſtabliſhed by a *charter*, there is as likely a proviſion made as I could poſſibly contrive, that the *governor* of the ſociety ſhould always be well *affected* to the Prince upon the throne. For he muſt be a ſtudent of C. C. who hath been *appointed* to be a *tutor* in that college by the *D.* whom his Majeſty *nominates* to that dignity. Where-ever I have had *room* to ſhew that I am well *affected* to the government, I *have* ſhewn it. *Every* ſtation affords not *opportunity* of doing it in *many* inſtances. Where it is done in *any* inſtance, it ought to be preſumed it would have been done in *more*, if there had been *room* for more.

It is true, to the end of *theological* diſ-

courſes before a great audience, every now and then, I have obſerved, *Unus alter aſſuitur pannus purpureus, Here and there a purple patch is ſtitched.* This hath been done by ſeveral of my brethren in different *reigns*, and different *adminiſtrations*; and the ſame compliments have been ſometimes paid to adminiſtrations of very *different* characters. For myſelf, I cannot ſay I ever *did* it in *any* reign. Neither ſhould I *refuſe* it in any, when the diſcourſe led *naturally* to it, and a *particular* occaſion called for it, and it might be done without *flattery*. For, otherwiſe, in the two former reſpects, when it hath been done by others, it hath ever ſeemed to me to be *impertinent* and *affected*; and, in the latter, a *proſtitution* of the office, and a *profanation* of the place. Of no *uſe* at all to the perſons at whoſe ſhrines this *incenſe* is offered. Praiſe either *undue* or *unſeaſonable* hath rarely increaſed the affection men had before. It is well if the diſlike that uſually attends the diſcredited or ſuſpected *panegyriſts* doth not *diminiſh* it. Eloquence *thus* employed hath ever produced in me a ſuſpicion, that the *orators* are impatient for *preferment*,

ment, and know no other way of making themſelves worthy of it; that they are alſo of a *genius* to uſe the *credit* they have with thoſe who *favour* them, to *depreciate* the affection of others, in order to magnify their own, and to employ the power of the ſtations they are ſurpriſed into, in ſuch a manner, as to derive *diſaffection* to their *patrons* for *ſeeing* that merit in them which no man living beſides can *ſee*, and for *over-looking*, by reaſon of their pretended zeal, that *indiſcretion* and *inſolence* which are *viſible* and *offenſive* to all the world; and that, as *forward* as they are to *obtrude* their declarations of affection, they will be with the *foremoſt* to deſert their benefactors in the day of adverſity. When the late Biſhop of *Briſtol*, Dr. *Smalridge*, was certified, in the laſt reign, of the apprehenſions the court had of a deſign in the *Pretender* to land in thoſe parts, with what preſence of mind, with what *dignity*, with what *authority* did he exhort *that city* to adhere firmly to their duty! Here was ſomething worthy the *attention* of an *affectionate* ſubject. Here was the true *teſt* of affection; diligence, and cou-

rage, and eloquence *pertinent* and ſeaſonable in time of *danger*, when a thouſand *purple-patch*-men would have waited to ſee the *iſſue* of the rumour, and have been *rhetorical* in a ſtate of tranquillity. Gallant men cannot do, I do not ſay a *diſhoneſt* but even an *affected* thing for the ſake of any preferment whatſoever. *Whatever* affection to the government *that* great and good man had, ſo far as I could obſerve from a long and intimate acquaintance with him, the *ſame* I have.

But Mr. *D.* ſeems to think I have myſelf *confeſſed* ſome diſaffection to the government, having ſaid, "*Not being of any party, I never pretended to be.*" But now, if the government *itſelf* be not of any party, that I am not can be no mark of diſaffection in me to it. If I could ſuppoſe the government to be of a party, and ſhould from thence be *afraid* leſt it ſhould ſuffer in its honour, and in its *intereſt*, and alienate *affection* from itſelf, this *concern* of mine would be an argument of *true* affection in *me* to it. In all *ages* and *countries* there have been differences of opinion in the beſt *men*, and

in

in the beſt *ſubjects*. And ſo long as *miniſters* and *princes* too may err, *difference* of opinion is not oftner a mark of diſaffection, than *ſuitableneſs* of opinion is a note of *regard* to *private intereſt*.

Mr. *D.* ſays, "*He forbears to comment on theſe words, and leaves them to be conſider'd by the reader.*" In this he is *wiſe*. For, if he had commented upon them, he would have found, either that he *himſelf* was *not* of a party, or that he *ought* not to be. But, ſince he hath left them to be conſidered by the *reader*, I will *comment* upon them *myſelf*, leſt the reader ſhould not conſider them as I would have him.

If any thing be propoſed to *me* for my *conſent* or *concurrence*, as to a perſon capable of *ſaying* or *doing* what may *ſerve* or *hurt* the community of which I am a member, I will *conſider* of it by myſelf, I will *learn* the ſentiments of others concerning it, I will *read* what is written about it, I will *compare* what is ſaid for it with what is ſaid againſt it, with ſuch *impartiality* and *diligence*, as a perſon would uſe who *delighted* to

ſerve,

ſerve, who was *afraid* to hurt the community. And, having come to a reſolution in my own mind, what would be moſt *beneficial* to it, *ſay* or *do* that in the moſt ſteady, moſt effectual, moſt inoffenſive manner that I could, without any regard to what I might *loſe* by *ſaying* or *doing* ſo, or to what I might *gain* by *ſaying* or *doing* otherwiſe: and this not without *ſufficient* attention to my *own* private perſonal *intereſt*, and that of my *poſterity*, foraſmuch as I am thoroughly *convinced*, that my *own* private perſonal *intereſt*, and that of my *poſterity*, is interwoven with, and inſeparable from *that*, of the publick, and muſt ſtand and fall together with it. Conſiſtently herewith I might, in *ſome* opinions, think with thoſe who call themſelves, and are call'd by others of one party; and, at the ſame time, in *other* opinions, think with thoſe who call themſelves, and are call'd by others of *another* party; being indeed, and deſiring always to be eſteemed, when *thinking* or *acting* with *either* party, to be of neither.

AND foraſmuch as the *general* notions in *political* matters of either party may be right in my opinion, I may, conſiſtently with this profeſſion, be *deſirous* that theſe notions ſhould *prevail*, become, if poſſible, *univerſal*, and things thereto agreeable be *accompliſhed*; and may uſe all *honeſt* and *juſt* means towards the accompliſhment of them: and ſo far I may *ſeem* to be of *that* party, whoſe *general* notions I eſpouſe. But, when once any means ſhould be attempted to be made uſe of by the party by me *favoured*, and often aſſiſted, in order to accompliſh any end by me *wiſhed*, which are not, in my opinion, *juſt* and *honeſt* means, in this reſpect I ſhall neither *be* nor *ſeem* to be of this party, hoping, the providence of God will do *that* for *me* which I *wiſh*, if what I wiſh be agreeable to his *will*, ſince I forbear the attempting to do it for *myſelf* by *thoſe* means which he hath forbidden me to uſe.

ACTING in *this* manner, I may ſeem to the unattentive obſerver of my conduct, or to *him*, who, knowing himſelf to

to be an errant *knave*, ſuſpects all pretence to *probity* in other men, to act inconſiſtently with what I profeſs, and, for private views, to be *receding* from *one* party and *approaching* to *another*; but to thoſe who conſider with *attention* what paſſes before them, and think it *unreaſonable* to doubt whether conſcience be conſulted in *political* matters, if they find it regarded in all *other* parts of life, I hope I ſhall make *another* appearance, and be *allowed* by *them*, to act conſiſtently with myſelf, ſteadily, uniformly, and every way agreeably to my *ſettled* rule.

If hereby I may ſeem to *ſome* to be of little *ſervice* to the government (according to their eſtimate of *ſervice*) from whom I *differ*, if haply I ſhould be ſo *unfortunate* as to differ from them, yet will it be moſt *unreaſonable* in any one to ſuppoſe I have therefore diſaffection. My condition is, that I *do* not agree in opinion with thoſe with whom I am *inclined* to agree: an argument, not that I *want* affection, but that my diſagreement is ſo well *founded* that even affection cannot *overcome* it. How often doth this

this happen with reſpect to *natural* parents, in caſes, where there can be no poſſible ground to ſuſpect any failure in filial *love* and *duty?* If I *conſcientiouſly* differ from them, and thereby forego that countenance and encouragement, which others by *ſerviceable* compliances, (in *their* own opinion *ſerviceable*) do court and do enjoy, I am an *honeſt* man at leaſt, if, by accident, I am not *uſeful*; and whether I may not be *uſeful* even by my *non-compliance* is a thing which cannot always be *immediately* and *certainly* known. But, if *not* uſeful to the government with reſpect to a particular *ſcheme*, yet *uſeful* to it in general and in the main, as a *uſeful member* of ſociety in being an *honeſt* man. For I muſt ever eſteem it for the *eaſe*, and for the *ſecurity*, and for the *glory*, and for the *ſtrength* of *any* government, that the nation do abound with *honeſt* men.

It ſeems to be a *reflection* upon the government to *ſuppoſe* they will eſteem any *neceſſary* diſagreement in opinion to be a *note* of diſaffection. If I *cannot* agree to what is propoſed to me for

my conſent or concurrence, as being, in my opinion, wrong in *itſelf*, or in its *conſequence*; my diſagreement is neceſſary.

LET us obſerve what the government, in every ſenſe *of this term*, do *themſelves*.

THE *government*, if this term be taken for the *ſtate*, do *themſelves* eſteem the differences men have in *religious* opinions from thoſe profeſs'd and maintain'd by the *church* of *England* to be *unconquerable*, and accordingly *tolerate* not only the *profeſſing* them in publick Worſhip, but the *maintaining* of them alſo by written arguments. Now the opinions they *tolerate* are *different* from the opinions of the government, if the *opinions* of the government may be known by the *laws* which they have made for the eſtabliſhment of the doctrines of the *church* of *England*; and yet the government do not eſteem thoſe who *diſſent* from the doctrines of the *church* of *England*, as by *law* eſtabliſhed, and conſequently from *themſelves*, to be *diſaffected* to them. *Differences* in *political* opinions,

opinions, being as *unconquerable*, are, ſure, as *tolerable*, and no more infer *diſaffection* to the government, than *differences* in *religious* opinions.

AGAIN, the *government*, if that term be taken for the *King* and the *miniſtry*, or, as they call themſelves, the King's *ſervants*, or, as they are call'd by others, *perſons in the adminiſtration*, or, as Mr. *D.* calls them, *the adminiſtration*, do not propoſe any thing to the parliament for their conſent or concurrence, without leaving the ſame to be *conſidered* by this great council of the nation, and, if occaſion be, *debated*. And, would it not be monſtrous to ſuppoſe that men *debating*, and having *authority* to do ſo, may not *differ* in opinion from the court without *diſaffection* to the court?

FOR what is it to his *Majeſty*, or his *miniſtry*, that a particular *point* be carried or not, any farther than that, *wiſhing-well* to the nation, they think this a *uſeful* point, and therefore had *rather* it ſhould be carried *than* not? A deſire in his Majeſty and in his miniſtry moſt

 laudable,

laudable. Now, this *point* may really be *uſeful*, as it is ſuppoſed; or it may *not*, tho' it was really ſo apprehended; and whether it *be* or *not*, will beſt appear when it comes to be *debated*. If, after debate, it *be* carried, here is no *affection* ſhewn to the King, and his miniſtry. A thing that was *rightly* propoſed by them is *therefore* carried. Neither, if, after debate, it be *not* carried, is there any diſaffection ſhewn to the King and his miniſtry. His *Majeſty* and his *miniſtry* have done well in propoſing that which they *thought* uſeful to the nation; *Liberaverunt animas ſuas*. If, in debating the matter, a majority could not be *convinced* of the *uſefulneſs* of it, they have done nothing that is diſreſpectful. What was propoſed hath *miſcarried* indeed, but not thro' diſaffection.

If by the *government* be meant the *Sovereign*, then let us obſerve the condeſcenſion of the *Sovereign* with regard to his *miniſtry*, and the conduct of the *miniſtry* towards their *Sovereign*, and from *thence* learn what it is to have *affection* to the government.

DOTH

DOTH the *Sovereign* ever act in any matter of *importance* to the nation without advice? Is it not for the *honour* and *intereſt* of the Sovereign to have *faithful* counſellors? Is council *faithful* if it proceed not from *real* opinion? Of *different* opinions muſt not *one* be rejected? Will the *rejected* opinion be ſuſpected of *diſaffection?* If ſo, then is *veri conſilii libertas periculoſa.* If not ſo, then ſerious men in lower ſtations led by this authority to *imitate* what they cannot but *admire*, may *ſay* and *do* what they think in their conſciences will be uſeful to the community without *ſuſpicion*, and much more without *imputation* of *diſaffection* to the crown.

IF it be ſaid, that perſons *immediately* conſulted by his Majeſty are *known* to be men of *honour*, of *wiſdom*, of *fidelity* to the crown, this is what I *readily* allow. But *honour*, and *wiſdom*, and *fidelity* to the crown are not *confined* to any ſet of counſellors. What muſt *thoſe* men do, who, tho' in *lower* ſtations have theſe *excellent* qualities in an *equal* degree with their ſuperiors, when any thing is propoſed

propoſed to them for their *conſent* or *concurrence*, as to perſons capable of *ſaying* or *doing* what may *ſerve* or *hurt* the community whereof they are members? Why they muſt *ſay* and *do* what is *right* in their *own* opinions after *due* enquiry. And if herein they differ from their ſuperiors, they have the *ſame* reaſon to do it, as their ſuperiors had to differ from their Sovereign, or from one another in their deliberations, which way their *Sovereign* and the *community* might beſt be ſerv'd; and the more *lamentable* is their caſe, if they may not do it with as little *ſuſpicion* of *diſaffection* to the crown.

AFTER this comment, Mr. *D.* may ſee, what it is I mean, when I ſay, "*I am of no party*," and what I mean conſiſtently with this, when I ſay "*I am well affected to the preſent government*," underſtanding, by the preſent government, his *Majeſty* and his *adminiſtration*.

A perſon of *no party*, and yet *well affected* to the preſent government, is one, who is ſo far from *peeviſhly* oppoſing any meaſure of his *Majeſty* or his *miniſtry*,

niſtry, that he is always *inclined* to comply with it. If he *ſee* any meaſure in ſuch a light, as that he is perſuaded he cannot *innocently* come into it; or cannot *innocently* not oppoſe it; he hopes, if this be done with *decency*, there is no *want* of *affection* in him to the preſent government. For, he underſtands the *import* of this term to be a *diſpoſition* to ſuit to the meaſures of his Majeſty and his miniſtry ſo far as he, having his eye perpetually on the true intereſt of his country can *innocently* do it. Every man will *naturally* think in this manner if he hath no *biaſs* upon him, no *proſpect* of enriching or advancing himſelf, or his family, by *further* compliances than his *judgment* doth warrant. And, where this is the caſe, it is eaſily to be ſeen, that his affection is to *himſelf*, and not to the government. For, if he *complies* with what in his judgment he *diſapproves*, he complies with what in his judgment will *hurt* the government, which cannot, ſure, be a mark of affection to it.

FINIS.